Revenue department was that it was connected with the administration of Devaswoms. The Christians were not at all anxious to enter the Devaswom department. Their prayer was that they should be admitted into the Revenue department. If the Government wanted the Devaswoms to be separated from the Revenue department, it was for them to do so, as they had done in the case of certain other departments which were once combined but had afterwards been separated. In conclusion, the Member prayed that their right to enter the Revenue department should be recognised and openly declared by Government.

The next point urged by the Member was in respect of admission to the Military department. The Christians were as ready as any others to serve in that department. They had also shed their blood for the country. They were unable to see why they were prohibited from entering that department. Their prayer was that they should be admitted into all branches of Government service without any hindrance whatever.

Dewan's reply.—You know that the question connected with the separation of Devaswoms from the Revenue department is engaging the attention of Government. In regard to unrestricted recruitment to the Nair Brigade, the question is new to me, and I cannot say anything off-hand about it.

142. Equality of civic rights.

Mr. T. K. Madhavan, (Member, Nominated) alluded to the prohibition by Government against his speaking about the question of entry into temples on the ground that it was a religious subject. He expressed the regret of his community at the decision of the Government and proceeded to state that the subject of entry into temples was not a religious subject and that he would assign certain reasons in support of his view. The Dewan said that the ruling of the Government was final and that he would not allow the matter to be discussed or reasons assigned in support of any opinion to the contrary. Mr. Madhavan said he would obey the ruling and withdrew.

143. Grievances of Ezhavas and other backward classes with reference to Government appointments, using of public roads and satroms, the caste Hindu Hostel and certain public schools, etc.

Mr. N. Kumaran Asan (Member, Nominated) said that the Ezhavas formed an important community in the State, being as numerically strong as the Nairs, that both in the past as well as in the present the Ezhavas were living a respectable life and that they were not backward in industries. They had started and were successfully conducting several industries. As landholders also, Ezhavas were not behind other communities. Ezhavas excelled all others in the industries connected with the cocoanut tree, and the major portion of the revenue derived by Government from Excise was the result of the labour of Ezhavas. Yet, in spite of all their importance, they were labouring under many social and other disabilities. Till a few years ago, their children were not freely admitted into all public schools. Even at present their pupils were refused admission into some of the schools. They were not allowed to walk freely on public roads. Their pupils were not encouraged by the grant of scholarships. No foreign scholarship was ever given to an Ezhava applicant. They were not given sufficient encouragement in the public service. Even duly qualified Ezhavas who had received higher education in England and who applied for appoint[illegible] in the State, were not entertained in the State service. The Member [illegible]ance in which Government refused to lend a helping hand to two Ezhava [illegible]were studying in Europe at a time when their guardians were rendered [illegible] Then again Ezhavas were very sparsely represented in the lower kin[illegible]xcise, Police, and other departments. The community wanted only syst[illegible] could be afforded to them consistently with efficiency. Notice boards exer[illegible]ear temples, prohibiting access to Ezhavas and other low caste people status[illegible]urce of disgrace to the community. The Member prayed for their subordin[illegible]a. In those satroms where separate kitchens were not provided, possible[illegible] be provided soon. Every one did not care to cook in satroms.

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Hence there was no objection to allowing Ezhavas to use all satroms. The Member therefore prayed that the Government might be pleased to remove the disabilities mentioned by him.

Mr. N. R. Krishnan (Member, Nominated) said that he too got an order from Government disallowing that portion of his subject relating to admission of all classes of Hindus into public temples and that in his opinion the subject did not relate to religion. He expressed the hope that Government would be pleased to allow the discussion of the subject at least next year.

Proceeding to his subject, the Member said that it was the *theendal* that stood in the way of their progress. In recent years *theendal* had been condemned by all. The Brahmins, coming as they did from the east coast, did not care for *theendal*; the Christians and Mahomedans had no concern with the subject; and the Nairs had openly declared by means of resolutions passed in their Samajams condemning *theendal*. So no community wanted *theendal* to continue. The Member therefore prayed that *theendal* might be abolished by a Royal Proclamation, just as slavery was abolished. The Member next referred to the prohibition order passed by the Quilon District Magistrate against the Ezhavas taking in procession along the Alleppey Commercial road a picture of their religious head Sri Narayana Guru Swami on the alleged representation of certain Mohamedans stating that the procession was likely to result in a breach of the peace. In fact, the whole mischief was wrought by the Alleppey Police, as the Mohamedans had publicly announced that they had no objections of any sort against the procession. The Member prayed that the order in question might be cancelled. Ezhavas were very poorly represented in the lower ranks of the public service. The community would be satisfied with appointments in the menial staff in the Police and Excise Departments and under Municipalities. There was no admission for Ezhava students in the vernacular school at Ambalapuzha. This disability should be removed. He also suggested that a statement, monthly or at least once in 6 months, should be called for from heads of departments showing the number of Ezhavas appointed in their departments.

Mr. S. Padmanabha Panickar (Member, Nominated) endorsed the views of the previous speakers. He said that the Nair community were allowing Ezhavas to walk along the roads near the outer walls of certain temples and that it was the Government that stood in the way. Again in the notice boards referred to, it was inscribed that Ezhavas and other low caste people having *theendal* should not pass through certain roads, &c., implying thereby that Ezhavas were at the top of such castes having *theendal*. The Member said that the statement was most humiliating to them. He, then, said that notice boards near the Tirunakkara temple which were only four in number had now been increased to eight and the inscription was being renewed. Ezhavas had admission in the Talavadi school, but to get into the school the boys could not walk along the regular road but had to go through punja fields etc. The Member prayed that the inconvenience complained of might be removed.

Dewan's reply.—Some of the points have already been covered by my previous answers. In regard to public roads and satroms, the policy of Government has already been declared in the Legislative Council in reply to interpellations.

In regard to representation in the public service, I have already said that it is the intention of Government to allow an equitable representation of all classes in the service. With a view to carry out that policy Government are considering the creation of Selection Boards consisting of officials and non-officials representing important communities, similar to the Soldiers' Committee which is now working in Trivandrum ; it will be the look-out of these Boards to secure due representation to the several communities in the matter of appointment. That, I think, is the only practical way in which this question can be solved. At present, complaints are made that Government orders on the subject are not carried out by officers. This complaint will cease when the Boards come into being. The Boards will have the power of recommending or nominating persons for appointments, and their nominations will have to be respected except for good reasons to the contrary to be recorded by the officer making the appointments.

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In regard to the prohibition to use the Alleppy Commercial road for processions, the District Magistrate's report has not yet been received. This matter may be brought to my notice when next I visit Alleppey.

The representation regarding admission of Ezhava students in the schools referred to will receive prompt attention.

144. The future prospects of the Chaliya community in regard to education, industries and public service.

Mr. P. Kesava Perumal (Member, Nominated) represented that the educational facilities of the Chaliya community stood in need of immediate improvement. The large majority of Chaliyas were struggling in poverty, which was at the root of their illiteracy. He therefore prayed that the half-fee concession extended to the members of backward classes be extended to his community. He then spoke on the need for the development of the weaving industry on scientific lines. Since the establishment of the S. M. R. V. Technical Institute at Nagercoil, the weaving industry had been showing signs of improvement, and the Member urged that the members of his caste should be deputed on Government scholarships to study up-to-date methods of weaving at important centres. The Member also represented the necessity for the literate members of his caste being entertained in the public service, a policy which would prove to be an additional impetus to the spread of education amongst the members of his community.

Dewan's reply.—The representation of the Member will be looked into.

145. Some suggestions for the advancement of the Sambavar community.

Mr. M. A. Ratnaswami (Member, Nominated) submitted the following points connected with the advancement of the Sambavar community.

(*a*) The change of the present name of the community, *viz.*, Pariah into Sambavar '.

The Member pointed out that the present race name 'Pariah' was not liked by the community. The caste name of the Pariah was 'Samban,' a contracted form of the term 'Sambavan', meaning in Tamil the follower and worshipper of the Almighty and Supreme God, the plural being Sambavar. The above derivation had also the support of sage Tiruvalluvar, the crown and glory of the community, who in his work *Gnanavettiyan* declared that he was a Sambavan by race, and the term 'Sambavan' was conferred as a title of honor on some leading members of the Valluvar or priestly section of the community by a former Maha Raja of Travancore. It was the object of the leaders of the community at present to make the Government and the public at large to recognise their own ancient name *viz.*, "Sambavan" as the race name of the community. The Member therefore prayed that the Government might be pleased to pass orders for the Pariah community being recognised by its own ancient tribal title *viz.*, Sambavar, by all the departments of Government, as the community had lost much in public estimation by its present caste name.

(*b*) Provision of approach roads, wells and foot bridges.

The majority of the Sambavars were agriculturists who contributed a great deal towards the prosperity of the State by their labour. Without proper facilities in regard to the provision of approach roads, wells and foot bridges, especially in such localities as Nanjanad, Edanad and Shencottah, the people were put to considerable inconvenience. The Member therefore prayed that Government might be pleased to provide every year lump sums in the P. W. D. and Maramat budgets for the construction of approach roads, foot bridges and wells in the Sambavar villages in the State where such needs were keenly felt.

(*c*). The acquisition of lands in and about towns and villages for dwelling sites.

In some parts of the State, lands for village sites could be secured by the members of the community only on leasehold tenures. Large areas of lands had

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